بسم الله الرحمن الرحيم

SHARH BULUGH AL MARAAM

(SAJDATU SAHW)

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باب سجود السهو وغيره

Chapter 8: THE PROSTRATION OF FORGETFULNESS:

Sujud as-Sahu (Prostration due to forgetfulness during prayer) Other forms of Sujud (prostration): Prostration of Qur'anic Recital, and Prostration of Thankfulness

عن عبد الله بن بحينة - رضي الله تعالى عنه - أن النبي - صلى الله عليه وسلم - صلى بهم الظهر، فقام في الركعتين الأوليين، ولم يجلس، فقام الناس معه، حتى إذا قضى الصلاة، وانتظر الناس تسليمه، كبر وهو جالس. وسجد سجدتين، قبل أن يسلم، ثم سلم - أخرجه السبعة، وهذا لفظ البخاري. وفي رواية لمسلم: يكبر في كل سجدة وهو جالس وسجد الناس معه، مكان ما نسى من الجلوس

350.'Abdullah bin Buhainah (RAA) narrated, 'Once the Messenger of Allah (صلى الله عليه وسلم) led us in Dhuhr prayer and stood up after two rak'at and did not sit down (for the middle Tashahhud). The people stood up with him. When the prayer was about to end, the people waited for him (صلى الله عليه وسلم) to say the Taslim. He said the Takbir while sitting down, and prostrated twice before he finally said the Taslim." [Related by the seven Imams and the wording is from Al-Bukhari]

In the narration by Muslim, 'and he (صلى الله عليه وسلم) said the Takbir in each prostration while he was sitting down and would then prostrate. The people prostrated with him to compensate for the middle sitting (after two rak'at) that he (صلى الله عليه وسلم) forgot (during the prayer)."

In the above hadith, the rasul (صلى الله عليه وسلم) made a mistake in the salah
-he forgot to recite the tashahud which was an obligation of the salah
-yet the salah was not bautil and he continued the salah

-at the end of the salah he performed the sujud of forgetfulness

-We are supposed to sit at the end of the two rakahs but the rasul didn't sit
-so he offered the two sajda after the tashahhud and then offered salam
-he offered takbir whilst sitting and then made sajda
-this sajda is called sajdatu sahu

وعن أبي هريرة - رضي الله تعالى عنه - قال: صلى النبي - صلى الله عليه وسلم - إحدى صلاتي العشي ركعتين، ثم سلم، ثم قام إلى خشبة في مقدم المسجد، فوضع يده عليها، وفي القوم أبو بكر وعمر، فهابا أن يكلماه، وخرج سرعان الناس، فقالوا: أقصرت الصلاة! ورجل يدعوه النبي - صلى الله عليه وسلم - ذا اليدين، فقال: يا رسول الله، أنسيت أم قصرت؟ فقال: «لم أنس ولم تقصر» فقال: بلى، قد نسيت، فصلى ركعتين ثم سلم، ثم كبر، فسجد مثل سجوده، أو أطول [ثم رفع رأسه فكبر، ثم وضع رأسه، فكبر، فسجد مثل سجوده، أو أطول]. ثم رفع رأسه وكبر. متفق عليه، واللفظ للبخاري. وفي رواية لمسلم: صلاة العصر

351. Abu Huraira (RAA) narrated, 'The Prophet (صلى الله عليه وسلم) prayed either Dhuhr or 'Asr prayer with us and he prayed only two rak'at and then (finished the prayer) by making the Taslim. He got up and leaned against a piece of wood in the front part of the mosque. Abu Bakr and 'Umar (RAA) were present among the people on that day, but they did not dare to speak to the Prophet (صلى الله عليه وسلم) (about the two remaining rak'at). Some people left the mosque in a hurry and wondered, 'Has the prayer been shortened?' Among the people there was a man called Dhul Yadain who said, 'O Messenger of Allah, have you forgotten or has the prayer been shortened?' The Messenger of Allah said, "I have not forgotten and the prayer has not been shortened." Dhul Yadain then said, 'Surely you have forgotten, O Allah's Messenger." So the Prophet (صلى الله عليه وسلم) got up and prayed two (more) rak'at and finished the prayer with Taslim. After that he said Takbir and prostrated the way he usually prostrated or perhaps a little longer. Next he raised his head and said the Takbir. Then he said the Takbir again and performed another prostration, the way he usually prostrated or perhaps a little longer. Finally he raised his head and said the Takbir. The Prophet (صلى الله عليه وسلم) performed the two prostrations of forgetfulness (Sujud as-Sahu) after praying the two missed rak'at." [Agreed upon. In the narration of Muslim, "In the 'Asr prayer."]

ولأبي داود، فقال: «أصدق ذو اليدين؟» فأومئوا: أي نعم. وهي في «الصحيحين» لكن بلفظ: فقالوا

352. In the narration of Abu Dawud, 'The Prophet (صلى الله عليه وسلم) said (to the people in the mosque), "Is it 'true' as Dhul Yadain has just said?" The people nodded their heads confirming what he said. [This narration is also in Al-Bukhari and Muslim but with the wording, 'They said "Yes" instead of "nodded their heads."]

وهي في رواية له: ولم يسجد حتى يقنه الله تعالى ذلك

353. In another narration by Abu Dawud on the authority of Abu Huraira, 'and he (صلى الله عليه وسلم) did not prostrate until Allah, the Exalted, made him absolutely sure about it (that he had only prayed two rak'at)

وعن عمران بن حصين - رضي الله تعالى عنه: أن النبي - صلى الله عليه وسلم - صلى بهم، فسها فسجد سجدتين، ثم تشهد، ثم سلم. رواه أبو داود، والترمذي وحسنه، والحاكم وصححه

354.'Imran bin al-Husain (RAA) narrated that the Messenger of Allah (صلى الله عليه وسلم) led them in prayer and forgot (to do something), so he made two prostrations and recited the Tashahhud and then said the Taslim." [Related by Abu Dawud and At-Tirmidhi, who graded it as Hasan (good)]

-so because he shortened the salah (made Salam after two rakah instead of four for zuhr)
-He made sajdatu sahu before Salam

The sitting he had forgotten is called the tashahud
-in the above hadith, he shortened the salah at zuhr or asr
-that is he made salam after the first two rakah
-so to repair the damage (the shortening) he prayed the remaining two rakahs
-and then made the two sujud of forgetfulness
The Arabic word sujud as-sahw means the prostration of forgetfulness
-and this is prescribed on three occasions

1. DOING SOMETHING EXTRA IN SALAH

2. OMITTING SOMETHING BEING IN SALAH

3. WHEN YOU ARE UNCERTAIN IN YOUR SALAH

-EXAMPLE: you are not sure whether you prayed three or four rakahs when praying Asr

-omitting something means omitting a fard in salah like the tashahhud

-if a person should add something to the salah deliberately
-his salah is bautil
-because of the hadith:

WHAT IS SAJDATUL SAHU

This is the prostration of forgetfulness
-it is prescribed in three occasions

1. When you do something extra in salah
2. For ommitting a part of the salah (e.g. forgetting to do the tashshhud)
3. You are not certain
-e.g. you pray zuhr salah but not sure how many rakah you did

On the authority of Aisha (RA): The Messenger of Allah (صلى الله عليه وسلم) said: "He who innovates something in this matter of ours that is not of it will have it rejected." [Al-Bukhari (2697) and Muslim (1718)]

-if a person deliberately adds to the salah then the salah is bautil

عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وآله وسلم قال« إن الله تجاوز لي عن أمتى الخطأ والنسيان وما اسكترهوا عليه » .
حديث حسن رواه ابن ماجة والبيهقي وغيرهما.

On the authority of Ibn Abbas (RA), that the Messenger of Allah (صلى الله عليه وسلم) said: Verily Allah has pardoned [or been lenient with] for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress. [A hasan hadith related by Ibn Majah, and al-Bayhaqee and others]

-but if he should do it out of forgetfulness then he needs to do sajdatu sahu

-but if he added something extra out of mistake his prayer is still valid
-but he should do two sajda of forgetfulness after de salah
-the evidence is the below hadith of Abu Huraira

وعن أبي هريرة - رضي الله تعالى عنه - قال: صلى النبي - صلى الله عليه وسلم - إحدى صلاتي العشي ركعتين، ثم سلم، ثم قام إلى خشبة في مقدم المسجد، فوضع يده عليها، وفي القوم أبو بكر وعمر، فهابا أن يكلماه، وخرج سرعان الناس، فقالوا: أقصرت الصلاة! ورجل يدعوه النبي - صلى الله عليه وسلم - ذا اليدين، فقال: يا رسول الله، أنسيت أم قصرت؟ فقال: «لم أنس

ولم تقصر» فقال: بلى، قد نسيت، فصلى ركعتين ثم سلم، ثم كبر، فسجد مثل سجوده، أو أطول [ثم رفع رأسه فكبر، ثم وضع رأسه، فكبر، فسجد مثل سجوده، أو أطول]. ثم رفع رأسه وكبر. متفق عليه، واللفظ للبخاري. وفي رواية لمسلم: صلاة العصر

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-like in the hadith of Abu Hurairah where the rasul made a mistake
-and made Salam after two rakah whilst praying zuhr or ASR

وعن أبي سعيد الخدري - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «إذا شك أحدكم في صلاته، فلم يدر كم صلى أثلاثا أو أربعا؟ فليطرح الشك وليبن على ما استيقن، ثم يسجد سجدتين قبل أن يسلم، فإن كان صلى خمسا شفعن [له] صلاته، وإن كان صلى تماما كانتا ترغيما للشيطان». رواه مسلم

355. Abu Sa'id al-Khudri (RAA) narrated that Allah's Messenger (صلى الله عليه وسلم) said, "If one of you is uncertain during his prayer, and he does not remember for sure (the number of rak'at) he has prayed, three or four rak'at, then he should put an end to his doubts and proceed in his prayer based on the number (of

rak'at) that he is certain he had performed and then make two prostrations before the Taslim. If he had prayed five rak'at, the two prostrations would make his prayer even (i.e. with an even number of rak'at as the two prostrations are considered as one rak'ah). If he had prayed four complete rak'at (when he had finished), they would be in defiance of Satan."[Related by Muslim]

وعن ابن مسعود - رضي الله عنه - قال: صلى رسول الله - صلى الله عليه وسلم - فلما سلم قيل له: يا رسول الله، أحدث في الصلاة شيء؟ قال: «وما ذلك؟». قالوا: صليت كذا، قال: فثنى رجليه واستقبل القبلة، فسجد سجدتين، ثم سلم، ثم أقبل علينا بوجهه فقال: «إنه لو حدث في الصلاة شيء أنبأتكم به، ولكن إنما أنا بشر أنسى كما تنسون، فإذا نسيت فذكروني، وإذا شك أحدكم في صلاته فليتحر الصواب، فليتم عليه، ثم ليسجد سجدتين». متفق عليه

356. 'Abdullah Ibn Mas'ud (RAA) narrated, 'Once Allah's Messenger (صلى الله عليه وسلم) was praying, and when he said the Taslim, he was asked, 'O Messenger of Allah, has something new happened in the prayer? He replied, "What is that?" They said, 'You prayed so and so many rak'at.' The Messenger of Allah then changed the position of his feet, faced the Qiblah and made two prostrations. After he said the Taslim, he turned his face to the people and said, "If anything new happened in the prayer, I would have informed you about it. But I am only a human being and I forget just as you do, so when I forget, remind me, and when any of you is uncertain about his prayer, he should try his best to remember exactly what he did, and then proceed with his prayer taking this into consideration (whether concerning a rak'ah or an integral part of the prayer). Then he should make two prostrations."[Agreed upon]

In another occasion the rasul (صلى الله عليه وسلم) added one rakah to the salah
-he made two sajda to correct this
-and this was after the taslem
If your heart is inclined towards you praying 3 rakahs
-then you make sajda before the taslem
-because you acted upon the lesser figure

If a person misses something in salah, one of two things will apply

1. He remembers before reaching that action again

-e.g. he forgot for sit down and recites his tashahud
-and before he reaches the point again he remembers

Another he prayed FIVE rakah for Zuhr or Asr?

-in the case of adding to the salah you make the sajda AFTER the Salam
-and if you ommit you make it BEFORE the Salam
-If you forget to sit for the tashahhud but forgot and got up to recite the surah fatiha
-you should stop the recitation and sit down to recite your tashahud
-because you are not far gone in your salah
-then you make sajda after the salah
-but if you are far gone in the salah and then remember
-You made a mistake in the first rakah
-you abort the first rakah and then pray 5 rakah
-you need to perform the sajdatu sahu after the salam

A person who omits an obligatory part of the Salah:
-and then only remembers after he gets up from that position
-then he continues with the salah and makes the sajda before the Salam

-e.g. if he forgets to say the tasbih in the sajda (Subhana Rabbii Al 'A'aa)
-the scholars quoted the incident of the rasul (صلى الله عليه وسلم)
-if you omit from the salah you make the sajda before the Salam

In the case of being uncertain such as a person is not sure:

-how many rakah he has prayed
-but his heart is incline to a figure
-then he should do the sajda after the Salam
-but if his heart is not inclined to any figure but his heart is 50/50
-he should act upon the lesser figure and make sajda before salam
-because he chose the lesser figure (so he omitted)

Another is you finished praying zuhr and while, you are sitting thinking about the Salah:

-the shaitan creates doubts in your heart that you prayed less
-you should disregard this unless someone you prayed with
-told you that you prayed 3 and not 4

One can discern that one of the two possibilities about which one is in doubt is more likely or more certain by virtue of one's prevalent feeling or most likely inclination: In this case, one should act according to his best assumption and perform the prostration of forgetfulness after the salaam. The evidence for this opinion is what was related by Ibn Mas'ood, may Allaah be pleased with him, that the Prophet (صلى الله عليه وسلم) prayed

either an extraneous addition or missed an essential part of the prayer (one of the narrators of the hadeeth was in doubt which). After saying ‘salaam,’ it was said to him, "Oh Prophet of Allaah, has there been a new change in [the way of performing] the prayer?" He replied, "Why [would you say that]?" They responded, "You prayed in such and such manner." So he bent his legs and faced towards the qiblah and performed two prostrations then performed tasleem (saying ‘salaam’ to the right then the left). After facing towards us, he said, "If something new had been introduced regarding the prayers, I would have informed you about it. To the contrary, I am but a human like you—I forget as you forget, so if I forget, remind and inform me. If any of you doubts during his prayer then he should try to discern the more certain and correct case, then complete the prayer based upon it, then perform tasleem, followed by two prostrations." (Al-Bukhari, Fath Al-Baari 401)

-you are supposed to act on the one your heart is inclined to and make sajda after the salam
-if you know you are forgetful in salah you should avoid praying alone
-you should always pray in jamaa in the masjid
-the risk of the shaitan messing about with your salah is greatly reduced
-and because of that the rasul (صلى الله عليه وسلم) said that you should stick with the jamaa'
-salah in jamaa is 27 times greater in aghir than salah alone at home

One cannot discern nor is there any prevalence apparent to indicate which of the two cases is more certain: In this case, one should assume the least of the two and continue based on this assumption, then perform the two prostrations of doubt after tasleem. An example of this would be one who while praying the dhuhr prayer is completely uncertain whether he has completed three or four raka’aat and cannot determine which is more true. Thus, he would assume the lesser of the two, i.e. three, and complete another raka’ah then sit for the tashahhud, then prostrate two prostrations before saying "salaam."

The basis for this ruling is the hadeeth related by Abu Sa’eed Al-Khudri, may Allaah be pleased with him, in which he said: the Prophet (صلى الله عليه وسلم) said, "If any of you doubts during his prayer and he does not know how many [raka’aat] he has prayed, whether it is three or four, then he should discard and cast away his doubt. He is to continue upon what one is sure of [i.e. the lesser] then perform two prostrations before making tasleem. If he ends up [in reality] praying five [raka’aat], then his prayer will be an intercession for him; and if he ends up

completely the [requisite] four [raka'aat] then it is targheeman for shaytaan." (targheeman: i.e., a way of vexing Satan and humiliating and debasing him, as well as rejecting him as a result of his failure to achieve his desire of disturbing the worshipper.) (Al-Nawawi in explaining the hadeeth. Sahih Muslim 5/60)

-If you can't discern. you have to go with the lessor figure to be on the safe side
-you should say rabib firling in between the two sadjas

WHAT DHIKR SHOULD WE RECITE DURING SAJDA OF FORGETFULNESS

There is no specific dhikr to be said in the two prostrations of forgetfulness as far as we know. Based on this, they come under the same ruling as prostration in prayer, and the same should be said as in the prostration in prayer, such as "Subhaan Rabbiy al-a'la (Glory be to my Lord Most High) and du'aa', because the Prophet (صلى الله عليه وسلم) said: "The closest a person can be to his Lord is when he is prostrating, so say a great deal of du'aa' (at that time)." [Narrated by Muslim, 482]

-subhana rabbi al Allah

Sometimes, actually many times, I make mistakes during my prayers. Either I forget how many 'rakaas' I have done or something else of the sort. Do I stop my prayers and do them over, or continue?.

Shaykh Muhammad al-'Uthaymeen was asked this question and said:

The correct view is that this does not invalidate your prayer, because doubts often come to a man without him wanting them to. The Prophet (صلى الله عليه وسلم) explained the ruling concerning doubts in prayer, and that doubts fall into two categories:

1 – When the person doubts the number of rak'ahs he has prayed, but he thinks one of the two is more likely. In this case he should act upon what he is more certain of, and complete the prayer on that basis, then say the salaam and do the prostration of forgetfulness (sajdat al-sahw) after the salaam.

2 – When he doubts the number of rak'ahs, and neither number seems more likely to him. In this case he should act upon the lower number, because that is more certain and the higher number is doubtful, and he should complete the prayer based on

the lower number, then do two prostrations for forgetfulness before the salaam. His prayer will not be invalidated in that case. [Fataawa al-Shaykh Muhammad al-‘Uthaymeen, 1/425]

CAN DOUBTS MAKE YOUR SALAT BAUTIL

-he said it after because his heart was inclined to a figure

SAJDAH TILAAWA (THE SAJDA OF RECITATION)

-there are 15 places in the Quran that you need to make prostration

Nay! (O Muhammad (Peace be upon him))! Do not obey him (Abu Jahl). Fall prostrate and draw near to Allah! (Al-'Alaq 96:19)

And when the Qur'an is recited to them, they fall not prostrate, (Al-Inshiqaq 84:21)

وعن أبي هريرة - رضي الله عنه - قال: سجدنا مع رسول الله - صلى الله عليه وسلم - في: (إذا السماء انشقت) ، و: (اقرأ باسم ربك) رواه مسلم

363. Abu Hurairah (RAA) narrated, 'We performed prostration along with the Messenger of Allah when he recited, "When the heaven split asunder," (Surah no. 84) and when he recited, "Read! In the Name of your Lord, Who has created..." (Surah no. 96) [Related by Muslim]

وعن ابن عباس - رضي الله عنهما - قال: (ص) ليست من عزائم السجود، وقد رأيت رسول الله - صلى الله عليه وسلم - يسجد فيها. رواه البخاري

364. Ibn 'Abbas (RAA) narrated, 'The prostration in Surah Sad, is not a compulsory one, but I saw the Messenger of Allah (صلى الله عليه وسلم) prostrating when he recited it." [Related by Al-Bukhari]

وعنه: أن النبي - صلى الله عليه وسلم - سجد بالنجم. رواه البخاري

365. Ibn 'Abbas (RAA) narrated, 'The Messenger of Allah (صلى الله عليه وسلم) prostrated when he recited (Surah) "an-Najm" (Surah no. 53). [Related by Al-Bukhari]

وعن زيد بن ثابت - رضي الله عنه - قال: قرأت على النبي - صلى الله عليه وسلم - النجم، فلم يسجد فيها. متفق عليه

366. Zaid bin Thabit narrated, 'I recited (Surah) "an-Najm" to the Prophet (صلى الله عليه وسلم) but he did not prostrate." [Agreed upon]

وعن خالد بن معدان - رضي الله عنه - قال: فضلت سورة الحج بسجدتين. رواه أبو داود في «المراسيل».

367. Khalid bin Ma'dan (RAA) narrated, 'Surah "al-Hajj" (no. 22) is more excellent than the other Suras by having two prostrations (i.e. two verses of prostration)." [Related by Abu Dawud]

-to prostrate at these ayahs is not fard, it is mustahab
-if you are listening to a cd of the Quran do you prostrate?

When it is obligatory for a Muslim to prostrate? What should we do? Is it permissible to listen to the Qur'aan when we want to sleep, i.e., if the recitation of Qur'aan continues when I am asleep?.

If I am listening to the Qur'aan on the computer and I hear a verse in which a prostration is required, what should I do? In Soorat Maryam there is a verse which we says that when we hear the verses of Allaah we should fall down prostrating and weeping.
Praise be to Allaah.

Firstly

There are fifteen places in the Qur'aan where the prostration of recitation is required. We have described them in the answer to question no. 5126.

Secondly:

The prostration in these verses is mustahabb for the reader and the listener, and it is not obligatory. If a person wants to prostrate he should say takbeer, then say in his prostration what he says when he prostrates in prayer, then get up without saying takbeer or tashahhud or salaam. If the prostration of recitation comes during a prayer, then he should say takbeer when standing up again. See more details on that in the answers to questions no. 22650 and 4890.

Thirdly:

There is nothing wrong with a Muslim listening to Qur'aan when he wants to sleep, rather listening to Qur'aan will give him peace of mind and help him to relax. Allaah says (interpretation of the meaning): "Verily, in the remembrance of Allaah do hearts find rest" [Al-Ra'd 13:28]

Fourthly:

With regard to doing the prostration of recitation when you are listening to a verse in which a prostration is required on the computer or a recorder, it seems that it is not required to prostrate for that. The earlier scholars discussed a similar matter, as is mentioned in al-Fataawa al-Hindiyyah (1/133), which is a Hanafi book: If he hears it (a verse in which prostration is required) in an echo from a far-off place, then he is not required to prostrate. End quote.

This is akin to hearing it on a recorder and the like.

Shaykh Ibn Baaz (may Allaah have mercy on him) was asked:
If a person is listening to recitation of the Qur'aan on a recorder, and the reciter recites a verse in which there is a prostration of recitation, should he prostrate?

He replied:

It is not prescribed for the one who is listening to prostrate unless the reciter prostrates, because Zayd ibn Thaabit recited Soorat al-Najm to the Prophet (*Sallallahu alayhi wa sallam*) and he did not prostrate, and neither did the Prophet (*Sallallahu alayhi wa sallam*). This indicates that the prostration of recitation is not obligatory, because the Prophet (*Sallallahu alayhi wa sallam*) did not rebuke Zayd for not prostrating. The hadeeth also indicates that the listener should not prostrate unless the reader prostrates. End quote.

Majmoo' Fataawa Ibn Baaz (11/415) There is a similar comment in al-Sharh al-Mumti' (4/133).

WHEN THE VERSE OF PROSTARTION IS RECITED?
-there are 15 places in the Quran where prostration is recommended
-you say Allah Akbar when going down but not coming up if not in salat
-if in salat you have to say the takbeer going down and standing back up
-if you hear it as an echo, you are not required to prostrate
-the listener should not prostrate if the reciter does not
-if the imam goes down you go down, you have to follow him
-if you are the imam you should prostrate,
-the people don't know the minute details of fiqh that it is not fard
-this will avert fitnah
-there is no tashahud for this and no tasleem

Is it necessary to have wudoo' in order to do sujood al-tilaawah (prostration required when reading certain verses of the Qur'aan)? Do we have to say Allaahu Akbar when going down and coming up, whether that is whilst praying or otherwise? What should be said in this prostration? Are the du'aa's that have been narrated for it saheeh? Is it prescribed to say salaam after this prostration if it is done outside of prayer?
Praise be to Allaah.

It is not essential to have wudoo' for sujood al-tilaawah, according to the more correct of the two scholarly opinions, and there is no salaam or takbeer when coming up from it, according to the more correct of the two scholarly opinions.
It is prescribed to say takbeer when prostrating, because evidence to that effect is proven in the hadeeth of Ibn 'Umar (may Allaah be pleased with him).

Firstly:

the person who is doing sajdat al-tilaawah should say Takbeer when going down, because of the hadeeth narrated by Abu Dawood in his Sunan from Ibn 'Umar (may Allaah be pleased with them both) who said: "The Messenger of Allaah (صلى الله عليه وسلم) used to recite Qur'aan to us, and if he reached a verse where a sajdah was prescribed, he would say Takbeer and prostrate and we would do likewise." (Reported by Ahmad, 2/17; al-Bukhaari, 2/33,34; Muslim, 1/405, no. 575).

He should not say Takbeer when coming up from the sujood, because there is no report from the Prophet (صلى الله عليه وسلم) to indicate that, and because sajdat al-tilaawah is an act of worship, and acts of worship are to be done in accordance with what is prescribed in sharee'ah. What was reported from the Prophet (صلى الله عليه وسلم) was Takbeer when going down into sujood al-tilaawah, not when coming up. But if a person is doing sajdat al-tilaawah when praying, then he should say takbeer both when going down and when coming up, because of the general meaning of the saheeh ahaadeeth which describe the prayer of the Prophet (صلى الله عليه وسلم) and state that he said Takbeer each time he went down into sujood or came up.

Secondly:

One should not recite al-Tashahhud or say salaam after doing sajdat al-tilaawah, because there is no proof that the Prophet (صلى الله عليه وسلم) did that. Sajdat al-tilaawah is an act of worship and as such should be done as prescribed as in sharee'ah and we cannot make qiyaas (analogy) comparing it to the tashahhud and salaam in Salah

Is it permissible for a menstruating woman to do Sajdat al-Tilaawah and Sajdat al-Shukr? If it is not permissible, is it permissible for her just to say Subhaan Allaah if she hears an aayah in which a sajdah is prescribed?

Firstly:

In the cases where she is permitted to recite Qur'aan, she is also permitted to do Sajdat al-Tilaawah, if she happens to recite or hear a verse where the sajdah is prescribed. The correct view is that it is permissible for her to recite from memory, not from the Mushaf, so on this basis the sajdah is prescribed for her, because it is not salaah (prayer), rather it is an act of submission to Allaah and worship, like other kinds of dhikr.

Secondly:

the correct view is that it is not a condition for sajdat al-shukr and sajdat al-tilaawah on the part of one who is reciting or listening, that the person should be in a state of tahaarah (ritual purity), because they do not come under the rulings of salaah. And Allaah is the source of strength. May Allaah bless our Prophet Muhammad and his family and companions [Al-Lajnah al-Daa'imah Li'l-Buhooth al-'Ilmiyyah wa'l-Iftaa', 7/262]

What about a menstruating woman can she do this sajda?
-hanafis say you need wudu, hanbalis say no
-the correct view is that wudu not needed for this sajda

What should a woman do if she is reciting Qur'aan and comes across an aayah where a sajdah is prescribed? Should she prostrate when she is not covered, or what should she do?

Praise be to Allaah.
It is better for a woman if she comes across an aayah where a sajdah is prescribed to prostrate with her head covered, but if she does sajdat al-tilaawah without a cover, we hope that there is nothing wrong with that, because sajdat al-tilaawah does not come under the rulings on salaah – rather it is an act of submission and drawing close to Allaah, like all other kinds of dhikr and good deeds.

And Allaah is the source of strength. May Allaah bless our Prophet Muhammad and his family and companions.

[Al-Lajnah al-Daa'imah Li'l-Buhooth al-'Ilmiyyah wa'l-Iftaa', 7/263]

<u>CAN A WOMAN MAKE SADJA TILAAWAH WITH OUT HIJAB</u>

وعن أبي بكرة - رضي الله عنه: أن النبي - صلى الله عليه وسلم - كان إذا جاءه أمر يسره خر ساجدا لله. رواه الخمسة إلا النسائي

371. Abu Bakrah (RAA) narrated, 'Whenever the Prophet (صلى الله عليه وسلم) received something which pleased him (e.g. good news), he would make the Sajdah (prostration) in gratitude to Allah." [Related by the five Imams except An-Nasa'i]

وعن عبد الرحمن بن عوف - رضي الله عنه - قال: سجد النبي - صلى الله عليه وسلم - فأطال السجود، ثم رفع رأسه وقال: «إن جبريل آتاني، فبشرني، فسجدت لله شكرا». رواه أحمد، وصححه الحاكم

372. 'Abdur Rahman bin 'Auf (RAA) narrated, 'The messenger of Allah prostrated, but it was so long (that 'Abdur Rahman was worried about him). When he raised his head, he said (to him), "Jibril came to me and told me some glad tidings, so I prostrated out of thanks to Allah." [Related by Ahmad and al-Hakim graded it as Sahih]

وعن البراء بن عازب - رضي الله عنهما: أن النبي - صلى الله عليه وسلم - بعث عليا إلى اليمن - فذكر الحديث - قال: فكتب علي - رضي الله عنه - بإسلامهم، فلما قرأ رسول الله - صلى الله عليه وسلم - الكتاب خر ساجدا. رواه البيهقي. وأصله في البخاري

373. Al-Bara' bin 'Azib (RAA) narrated, 'The Messenger of Allah (□) sent 'Ali to Yemen - and Al-Bara' mentioned the rest of the Hadith. He continued, "'Ali then sent a letter telling the Prophet (صلى الله عليه وسلم) that they had embraced Islam. When the Messenger of Allah (صلى الله عليه وسلم) read the letter, he went down to prostrate in gratitude to Allah, the Almighty, for this." [Related by al-Baihaqi]

SAJDAH ASH-SHUKR

-It is not a condition that you face the qibla
-this is to make sajda for gratitude to Allah for good news
-or when Allah averts from you a calamity

How it is performed:

-it is performed out of salat
-you say takbeer when you go down
-subhana rabbi al Allah
-wudu is not fard
-you don't say takbeer when you come up
-this has no tashahud or tasleem

-the soccer players do this when they score a goal
-scholars say this is makrooh

-that they are taking the sajda out of context
-the prophet did sadja shukura when he heard good news
-what the soccer players are doing is not legislated
-a menstruating woman can do this sajda
-this is not salat, this is an act of submission to Allah

وعن ابن مسعود - رضي الله عنه - قال: صلى رسول الله - صلى الله عليه وسلم - فلما سلم قيل له: يا رسول الله، أحدث في الصلاة شيء؟ قال: «وما ذلك؟». قالوا: صليت كذا، قال: فثنى رجليه واستقبل القبلة، فسجد سجدتين، ثم سلم، ثم أقبل علينا بوجهه فقال: «إنه لو حدث في الصلاة شيء أنبأتكم به، ولكن إنما أنا بشر أنسى كما تنسون، فإذا نسيت فذكروني، وإذا شك أحدكم في صلاته فليتحر الصواب، فليتم عليه، ثم ليسجد سجدتين». متفق عليه

356. 'Abdullah Ibn Mas'ud (RAA) narrated, 'Once Allah's Messenger (ﷺ) was praying, and when he said the Taslim, he was asked, 'O Messenger of Allah, has something new happened in the prayer? He replied, "What is that?" They said, 'You prayed so and so many rak'at.' The Messenger of Allah then changed the position of his feet, faced the Qiblah and made two prostrations. After he said the Taslim, he turned his face to the people and said, "If anything new happened in the prayer, I would have informed you about it. But I am only a human being and I forget just as you do, so when I forget, remind me, and when any of you is uncertain about his prayer, he should try his best to remember exactly what he did, and then proceed with his prayer taking this into

CAN DOUBTS MAKES YOUR SALAH BECOME BAUTIL

Sometimes, actually many times, I make mistakes during my prayers. Either I forget how many 'rakaas' I have done or something else of the sort. Do I stop my prayers and do they over, or continue?

Shaykh Muhammad al-‘Uthaymeen was asked this question and said:
The correct view is that this does not invalidate your prayer, because doubts often come to a man without him wanting them to. The Prophet (peace and blessings of Allaah be upon him) explained the ruling concerning doubts in prayer, and that doubts fall into two categories:

1 – When the person doubts the number of rak’ahs he has prayed, but he thinks one of the two is more likely. In this case he should act upon what he is more certain of, and complete the prayer on that basis, then say the salaam and do the prostration of forgetfulness (sajdat al-sahw) after the salaam.

2 – When he doubts the number of rak’ahs, and neither number seems more likely to him. In this case he should act upon the

lower number, because that is more certain and the higher number is doubtful, and he should complete the prayer based on the lower number, then do two prostrations for forgetfulness before the salaam. His prayer will not be invalidated in that case. [Fataawa al-Shaykh Muhammad al-'Uthaymeen, 1/425]

QUESTIONS AND ANSWER

QUESTION 1:

If you skip the tashahhud, and started surah Fatiha, to repair the salah that we should go back down to tashahhud? My understanding was once we standing upright we should not sit back down based on the hadith: The Prophet (صلى الله عليه وسلم) said: If the Imam stands up after the second rak'ah, and remembers that he has to sit, before he straightens himself (upright), then he should sit down, and if he straightened upright, he should not sit and make two prostrations of forgetfulness. (Abu Dawud, No. 1036)

ANSWER_1:

-There are many occasions when praying behind an imam and he makes mistakes
-he makes 2 sajdas after the salat
-if he is able to repair the damage he can

QUESTION 2:

WHEN YOU HERE GOOD NEWS AND YOU PROSTRATE YOURSELF CAN YOU SPEAK FREELY TO ALLAH OR YOU HAVE TO RECITE A VERSE?

ANSWER_2:

-The scholars told what to recite as mentioned beforehand
-dua in every sajda is prescribed
-so you can make dua
-they dislike it done in the fard salat in English
-but you can do in your language in the nawafil

QUESTION 3:

CAN YOU DO SAJADAH ASH-SHUKR IF YOU PASS YOUR EXAMS OR GET A JOB? OR IS IT MAKROO?

ANSWER_3 :

-These are good examples

-drivers licence, passport, visa to make hijra, passing your exams etc...
-not fard to face qibla, or be in a state of wudhu, this is tasbeeh not salat

QUESTION 4:

I WAS TOLD BY MY LOCAL SHEIKH THAT IF YOU STAND UP AFTER YOU HAVE MISSED THE TASHAHUD, YOU HAVE ADDED TO THE SALAH AND SO HE TOLD ME DON'T DO THIS AND MAKE TWO SUJUUDS. IS THIS CORRECT? I KNOW YOU EXPLAINED THIS BUT IT'S STILL CONFUSING

ANSWER_4:

-The scholars say if you went far in your salat and cannot repair it
-you are asking questions as if the damage cannot be repaired
-this is why subhanallah is prescribed
-so the damage can be repaired
-he still have to do the sajda

QUESTION 5:

A man who prays salah and says he is a Muslim and works in an Islamic bookshop, says he only believes 70% in the Quran, because he cannot be convinced that everything is the word of Allah?

Since things like inheritance are well explained in detail whereas important things like Riba are not discussed at all in comparison. He did not want to get proof from Sunnah?

Am I suppose to take this matter up with the owner of the bookstore because he is claiming to be a Muslim but does not even believe in the Quran's authenticity. He is about 40 and from Pakistan?

ANSWER_5:

-Allah said this is a book in which there is no doubt
-this man has doubts

Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. (Al-Baqarah 2:1)

This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and

evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. (Al-Baqarah 2:2)

Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah). (Fussilat 41:42)

-he is a Shia, Berailvis, or Soofi
-it is hard to find a Pakistani with the correct aqeedah
-he wasn't told one of the 7 conditions of shahada is certainty
-he doesn’t know to doubt the Quran makes him a kaffir

QUESTION 6:
TO SUMMARIZE: TASLEEM AFTER SUJOOD WHEN YOU HAVE AN OPINION OR WHEN YOU HAVE PRAYED AN EXTRA RAKAH AND: TASLEEM BEFORE SUJOOD WHEN YOU DON’T HAVE ANY OPINIONS OR HAVE BEEN INFORMED ABOUT IT?

ANSWER_6 ::

-Yes this is correct

Sometimes, actually many times, I make mistakes during my prayers. Either I forget how many 'rakaas' I have done or something else of the sort. Do I stop my prayers and do them over, or continue?.
Shaykh Muhammad al-‘Uthaymeen was asked this question and said:
The correct view is that this does not invalidate your prayer, because doubts often come to a man without him wanting them to. The Prophet (peace and blessings of Allaah be upon him) explained the ruling concerning doubts in prayer, and that doubts fall into two categories:

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2 – When he doubts the number of rak’ahs, and neither number seems more likely to him. In this case he should act upon the lower number, because that is more certain and the higher number is doubtful, and he should complete the prayer based on the lower number, then do two prostrations for forgetfulness before the salaam. His prayer will not be invalidated in that case. [Fataawa al-Shaykh Muhammad al-‘Uthaymeen, 1/425]

QUESTION 7:

SALAAM SHEIKH, IF YOU CAN SEE SOMEONE IS ABOUT TO CROSS IN FRONT OF YOU DURING SALAH, CAN YOU PHYSICALLY BLOCK HIM FROM DOING SO? (STICKING YOUR ARM OUT)?

ANSWER_7:

-Yes you are to do so and if he continues . fight him

Abu Sa'eed al-Khudri (RA) who said: I heard the Prophet (صلى الله عليه وسلم) say: "If while you are praying, somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, then let him fight him, for he is a devil." [Al-Bukhari (3274) and Muslim (505)]

QUESTION 8:

IS THERE A DUA OR SOME KIND OF SUPPLICATION THAT WOULD HELP US IN STUDYING AND LEARNING IN UNIVERSITY AND AS WELL AS THE DEEN?

ANSWER_8

-you should mix with good company in the university
-mix with Arab speaking people
-not with English speaking people

Then High above all be Allah, the True King. And be not in haste (O Muhammad SAW) with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge." (Ta-Ha 20:114)

-treat English speaking people like a leper in university
-mix with practicing Muslims
-so that you do not be a dropout
-pious Muslims speak Quranic Arabic fus'ha
-non pious speak broken Arabic

QUESTION 9:

UNTIL WHAT TIME CAN YOU DELAY THE ISHA PRAYER ? BECAUSE I HEARD DIFFERENT OPINIONS ABOUT THAT?

ANSWER_9:

-you should pray before midnight
-that is the correct opinion
-as long as fajr hasn't come in , the prayer is valid

The time of 'Isha

The Prophet (صلى الله عليه وسلم) said: “The time for ‘Isha’ lasts until midnight.”

So the time for ‘Isha’ begins immediately after the time for Maghrib ends (i.e., when the red afterglow disappears from the sky) until midnight.

QUESTION: HOW DO WE CALCULATE WHEN MIDNIGHT IS?

Answer: if you want to calculate when midnight is, then calculate the time between sunset and sunrise then divide it in half; that halfway point is the end of the time for praying ‘Isha’ (and that is midnight). So if the sun sets at 5 p.m., and Fajr begins at 5 a.m., then midnight is 11 p.m. If the sun sets at 5 p.m. and Fajr begins at 6 p.m., then midnight is 11.30 p.m., and so on.